622 554 614 honored as A-lo Wu-hêh. This person must be capable, intelligent, virtuous, and also advanced in age. Only after his death can another person of old age and great virtue be selected to succeed him in this honorary title. To be sure, it is a term of respect, but it also implies actual power, although the connotation is more moral than political.

141 The A-lo Wu-hêh of the Li-ch'ü branch is the tallest and biggest person in the Lolo community that the author met on this trip. He measures 184 centimeters in height as against the average height of 165 centimeters for the peoples of the world. This shows how tall and imposing Wu-hêh is. As for 577 115 123 his ideas and virtues, they can be proved by events the author has personally witnessed. To mention only one instance. The inspection team originally employed Ta-chi as the chief headman-protector to lead the expedition to the mountains, and Ta-chi in turn asked his nephew Lao-mu to be the second headman-protector. On the way Ta-chi also took in A-cho Chê-chio as a third headman-protector. Chê-chio is an alcoholic. After drinking, he would talk wildly and incoherently, and also act fiercely. Several times during the trip he cheated the inspection team and plotted to rob us of our money and belongings. After the inspection team had finished its work in San-ho-i-ta, Pa-p'u, and other places, Ta-chi intended to ask Chê-chio and Lao-mu to guide us out of the mountains as he himself had no desire to return to Lei-po city. Overhearing this news, we were deeply upset as Chê-chio had caused us enough trouble since entering the mountains and he was stopped only by Ta-chi's personal intervention on the spot. We would be in danger of being sold as slaves if Chê-chio should be responsible for the journey out of the mountains. Fortunately, before we were ready to leave, Ta-chi asked A-lo Wu-hêh for advice. Wu-hêh frankly reproved Ta-chi, saying that since Ta-chi had escorted the Chinese officials into the mountains, he should act cautiously to lead them safely outside. He also said that Chê-chio was too crazy a fellow to be trusted and if he should change his mind on the way, then misfortune would befall the Chinese officials and the reputation of the Li-ch'ü branch would be ruined. Hearing these words, Ta-chi became enlightened and decided again personally [26] to escort the inspection team out of the mountains. That same night, at Wu-hêh's suggestion, a public announcement was made that our entire team would depart the next day for Nü-hung and Wu-ch'i-ta-ch'i, and after passing Sheng-chi and crossing Huang-mao Kang, would leave the Lolo territory at La-mi. Actually this was a ruse to avoid the attention of Chê-chio and the others who had

577 entertained evil thoughts. For fear that they might waylay us
115 on the Sheng-chi and La-mi road, we hurriedly took a differ-
123 ent route by climbing over Huang-mao Kang from T'e-hsi to Ta-ku Tui and Hsiao-ku Tui. At last, the inspection team returned safely to Lei-po. Remembering the lofty virtue and prudent thoughtfulness of A-lo Wu-hêh, the author cannot but pay tribute to this Lolo leader.

438 utensils, and the like have considerable mobility in the Lolo
[567] community. Han-Chinese slaves constitute the most important
574 commodity for transactions. Traditionally, the Lolo are not interested in business dealings, but are most hospitable in entertaining guests. Even today all Lolo people, except clan enemies, can get free lodging and board anywhere in their region. The entertainment of strangers has become a custom which no host can neglect. Every year the Lolo of Hsiao-liang Shan always take a trip to Ta-liang Shan to visit fellow clan members or friends and relatives. During their travels, they can stop at any house on the way and are assured of entertainment by the host. No matter what kind of food is served, it is shared equally between host and guest, and no one is allowed to enjoy it by himself. The miser is despised by society and
● [577] not tolerated by tradition.

574 [67] The custom of entertaining guests is so common
576 that sometimes in order to meet the demands of custom the
578 host has to treat rather cordially any stranger who comes to him, even though he may not like him personally. Otherwise the stranger might get angry and do something mean to him, and the incident may even lead to a clan feud. It is also a
574 common social custom for the Lolo to share his food with those
576 who are present instead of enjoying it alone. This custom, when carried to extremes, becomes compulsory and rather inconvenient to people. I still remember when the inspection team reached Ting-chia P'ing in Liang Shan, we stayed at the house of the black Lolo, Ting Yü-k'e. Our headman-protector, Ta-chi, had with him a slave who was a wine carrier, but instead of taking him to the house, Ta-chi hid him on the mountain. I asked the interpreter about this and learned that if the wine carrier should stay with the Ting family, then the wine had to be shared by all present and it would be gone before it could be transported to San-ho-i-ta.

574 This kind of hospitality is observed mutually according
182 to social etiquette. In the wild Liang Shan region where the population is sparse and traveling difficult because of the lack of modern hotels and teahouses, the villagers entertain strangers who travel there with the expectation that someday when they themselves are on the road they will receive similar treatment from the different clan families in other villages. Therefore we know that the entertainment of strangers, like many other aspects of a primitive society, is a kind of social structure designed for adaptation to a special environment.

431 In the preceding chapter on marriage, we have men-
182 tioned that the exchange of gifts between the bride's and the

628 If the clan feud becomes enlarged in scope and two or
614 more clans are united in an effort to resist the common ene-
726 my, then the able-bodied fighters of the different clans would assemble and together perform a ceremony to seal the alliance. They would kill chickens and animals, toast each other with wine mixed with blood, and swear to attack the enemy and help each other to the last man.

628 At the end of the Ch'ing dynasty and the beginning of
726 the Republic period, when guns were not yet brought to Liang
[41] Shan, weapons for Lolo warfare consisted of bows and arrows, poles and sticks, leather shields, long knives, stone pellets, and others. Fighting with these arms had to be done at close quarters," [86] and so it was called hsieh-tou [armed fight]. During the fight, the participants had to wear full regalia to the
[114] field to display their military pomp. Their heads were wrapped in a turban propped up like a "hero's knot." They wore silk
[492] garments ornamented with gold. Even the horses were fitted with golden saddles and silver stirrups. All these were intended to demonstrate their wealth and power to overawe the enemy.

726 This kind of armed fighting, however, exists in name
628 only, since the Lolo are now accustomed to using shotguns
177 for hitting targets beyond 100 paces. Also the fighting between clan enemies no longer requires the display of finery; instead, they have adopted the strategy of swift surprise attack, like a clap of thunder too sudden for one to cover his ears. It merely indicates that the introduction of modern technology has changed their old strategy and created a new pattern of fighting.

562 During the old days of armed fighting, some black Lolo
728 woman would come to the field of battle in gay dresses and,
628 standing between the opposing camps, would urge the two sides to stop fighting and talk peace. This woman was usually related to both clans — for example, her maternal [sic] clan on the one side and her conjugal clan on the other. According to Lolo
[517 tradition the appearance of a woman on the field would have
762] obligated both sides to stop fighting, but if they insisted on continuing the feud, then the woman would strip herself naked by taking off her skirt and then commit suicide because of the shame. When such things happened, more kin branches and clans might become involved, the scope of the feud be enlarged, and eventually the fighting reach a stage beyond anybody's control. The importing of shotguns has changed the manner of fighting while the custom of a woman's standing between the opposing camps has all but disappeared. During his stay in

628 to public condemnation or to joint attack by allied clans. So
726 early that morning, as soon as the people in the I-lu village heard the shooting, they immediately assembled their adult men to take up weapons in defense; gradually they pushed back the men of the Pu-chi clan. Thus the invaders were defeated; turning back by a narrow pass behind the mountain, they retreated toward the I-che Ho and crossed it to return to the territory of their own village. Immediately afterwards, the men of the Li-ch'ü branch crossed the river to give them chase. It was just at that moment that the author rushed to the slope to observe the fighting which had lasted for more than one hour between the able-bodied men of the two villages.

628 Fighting among the Lolo does not last very long. Usu-
727 ally after one or two persons, at most three to five, have been wounded or killed, they retreat or stop fighting temporarily. The Lolo do not emphasize killing and consider human lives precious, due probably to the sparseness of the population. When they have taken an enemy village, they do not kill any women, children, or white Lolo slaves, but carry them away as booty. Any captured black Lolo male, however, is usually
● [677] killed in revenge. Even if he is not killed, he himself must seek death to show his resolute spirit. Although black Lolo nobles may be held in captivity, there is no precedent for reducing them to slavery. Captured Lolo women are kept for ransom by their own clan. All white Lolo, whether male or female, can be enslaved or sold elsewhere.

The capture of enemy clan members, slaves, and property is considered an important part of the booty. In fighting, the Lolo never occupy enemy territory but do a lot of looting, seizing all the cattle, provisions, and other mobile property they can lay hands on. All property and slaves captured from the enemy are considered their own. Usually these pillaged articles are divided equally among the victors themselves, after having deducted funeral expenses for those members of the clan killed in action and indemnities paid for losses, such as bullets, incurred during the fight.

721 Among the Lolo, the practice of plundering and kidnapping is quite common. Not only are clan enemies robbed, but also strangers. For example, Li-ch'ü Lao-mu once singlehandedly captured three escaped Han-Chinese slaves at Huang-mao Kang and seized them as his own. Lao-mu was a headman-protector of the inspection team and [88] cons idered one of the so-called law-abiding persons at Liang Shan, but he too was engaged in plundering. The fact is that under certain circumstances the Lolo tolerate the seizure of other people's